

# BRILLIANT SUN

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A CELESTIAL SOUL, FULL OF LOVE AND FAITH, ASCENDED TO  
HEAVEN, AWAY FROM US, BUT CLOSER TO ALLAH.  
HEARTFELT CONDOLENCES TO YOU ON THE MARTYRDOM OF

# IMAM ŞĀDIQ

(P.B.U.H.)



- TAQWĀ: WARINESS OF ALMIGHTY ALLAH
- THE SCIENTIFIC MOVEMENT OF IMAM ŞĀDIQ (P.B.U.H.)
- GLORIOUS REBELLION
- APPROPRIATE BEHAVIOR WITH FRIENDS AND FAMILY
- WHAT IS THE EMBODIMENT OF DEEDS?

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# PIETY

MORAL GEMS IN THE QUR'AN

## TAQWĀ: WARINESS OF ALMIGHTY ALLAH

﴿إِتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ﴾

Be wary of Allah with the wariness  
due to Him. (3:102)

A very frequent word used in the holy Qur'an is the term *taqwā*, a fundamental concept in the moral structure of a Muslim. The term *taqwā* is extracted from the root-word 'wa qa ya', which means to protect and safeguard, and it is an inner ability to observe constant awareness of Allah throughout one's life. Being wary of Allah will enable a person to make the correct decisions in obedience to Him and in avoiding sins.

*Taqwā* has been translated into English as piety, God-wariness, God-consciousness, fear of God, and self-restraint. Depending on the way it is used in the holy Qur'an, in general it carries the same overall feature of drawing awareness to Allah in our actions in this world. If we were to keep God in mind in absolutely everything we do, we would always act in compliance with what the Almighty wants from us. This is why it is narrated that Imam Ṣādiq (P.B.U.H.) has explained that *taqwā* means to "be present in a place Allah has ordered and to be absent from a place He has prohibited."

*Taqwā* means ongoing caution throughout our lives by continuing to monitor ourselves and

being vigilant. This itself will give us moral awareness in its highest form. Like many other moral and Qur'anic concepts, *taqwā* has different levels, and what this holy verse refers to is that we must gain wariness of God in a way worthy of Him. This verse alongside the verse, "So be wary of Allah, as far as you can..." (64:16) means, to the extent possible, do not forego *taqwā*, and increase your level of piety throughout your spiritual journey in this life, so you die as a true Muslim. If we become pious people, we will live a spiritual and morally felicitous life, and we will also be free from any punishment in the next life. This refers to the ultimate meaning of being a Muslim—absolute submission to the Almighty.

What a great society it would be if people were to place God ahead of them in every single step they make and every decision before it is executed. This could be why the holy Qur'an emphasises *taqwā* so much, and how it can lead us to the highest level of moral judgment.

\* By: Dr. Sh. Zaid Al-Salami



OCCASIONAL NOTE

# THE SCIENTIFIC MOVEMENT OF IMAM ŞĀDIQ (P.B.U.H.)

Imam Şādiq (P.B.U.H.) lived at a time when there was a real and deep interaction between Islamic thought and knowledge, and that of other nations and peoples. Philosophy and thought from other nations were translated from foreign languages specially Greek and Persian into Arabic. Muslims studied these sciences, added to them, enriched them, and broadened their scope. As a result, an active, ideological and scientific movement emerged. This intrusion and cultural interaction did not pass without drawing reactions from the Muslims. And so a current of suspicion and disbelief rose in the Muslim community. Groups of people who adopted dialectics, and embraced deviant views took root.





Amid these hard conditions, and the scientific and cultural activities following the emergence of various schools of thought, Imam Ṣādiq (P.B.U.H.) lived and carried out his responsibilities as a scholar and unmatched teacher in the cultural and religious domains. Even though the rulers and their hired writers tried to obliterate the image of this great man, he remained a shining star in the sky of Islam, and a rich spring of Islamic knowledge.

During his father's lifetime, he helped in the establishment of *Ahl al-Bayt's* (P.B.U.T.) university at the Mosque of the Prophet (P.B.U.H. & H.H.). Their main objectives were defending Islamic beliefs and spreading Islam. After the martyrdom of Imam Bāqir (P.B.U.H.), Imam Ṣādiq (P.B.U.H.) continued carrying out the task of developing this school, and defending monotheism. A whole generation of speakers, preachers, philosophers, scholars, etc., graduated from that school. No other Muslim Imams were so much visited and asked about the different Islamic sciences, specially Qur'anic exegesis, traditions, beliefs, ethics, etc., as were Imam Bāqir (P.B.U.H.) and his son. Indeed, it is by the guidance of Imam Ṣādiq (P.B.U.H.) and that of his noble forefathers and sons that Muslims found the right path which led them to the pure *Sharī'a*.

Nobody was capable of creating such a scientific movement in that chaotic and dark era; the only one deserving this great status was the one who had a Divine mission and was upheld by Allah, so that he would be able to relate to the unseen through the power of revelation, purity of soul, and God-wariness. Thus he obtained the truths of knowledge from the boundless ocean of Divine knowledge, and imparted them to those who would appreciate their value.

It was only the holy Imam Ṣādiq (P.B.U.H.) who was worthy of having such a position, and it was he alone who by withdrawing from politics and political controversies from the beginning of his Imamate, made great efforts in spreading Islamic knowledge, the genuine traditions of the true religion, and disseminating ordinances and teachings as well as training Muslims.

The era of Imam Ṣādiq (P.B.U.H.) was actually the golden age of knowledge and promulgation of Divine ordinances and education of disciples who would each carry the brilliant torch of knowledge to the nooks and corners of the world and, like their honorable teacher and leader, make endeavors to guide people through self-knowledge and knowledge of their Lord.<sup>1</sup>

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1. Taken from:

Ahmadi Birjandi, Ahmad Rezwani trans., *The Fourteen Luminaries of Islam*, (Islamic Research Foundation of Astan Quds Razavi), pp. 80-88.

*Brief History of Fourteen Infallibles*, (World Organization for Islamic Services [WOFIS]), pp. 62-65.

Retrieved from <http://www.al-anwar.net>





# GLORIOUS REBELLION

The book of history always contains honorable words as we have dozens of devotees to describe and the eyes of our people always shine with glory as we have so many splendid scenes to see.

Flashing back to the history following the Industrial Revolution, western countries flourished increasingly in business, economy and social arenas, so their demand for raw materials increased as well. This issue became the main cause of their attention on eastern countries, mainly Iran, which is counted as one of the major sources of oil and gas. At the same time, so-called progressives who sought for

innovations, advancement and freedom, actually fueled public controversy and prepared the ground for the western countries to impose their views and outlooks under the false pretense of innovations. To keep this precious country under control, power-hungry world political powers were in need of a ruler for Iran who would submissively obey their commands. The Pahlavi ruler, Reza Shah, was the best choice. After strengthening the pillars of his government, he revealed his deceitful manner and overtly surpassed the boundaries of religion. He tried to root out the cultural and religious values of the nation. Reza Shah did his best to modernize the country through secularist policies, which were in contradiction with the views of both the people and religious scholars. One of his reformations that emerged from western thoughts was to change the way that men dressed and remove the women's



*hijāb*. He planned to oblige men to wear a fedora and to make them use a special uniform at work otherwise their future career would be threatened.

Religious scholars held brainstorming sessions to find a solution to the problem, to object to this policy. They reasoned that if they do not stop the continuation of Reza Shah's heretical plans, no traces of religion would remain in the country. As a result of their protest, some influential scholars such as Shaykh Buhlūl and Shaykh Qumī, who were accused of provoking a rebellion, were arrested and exiled. In response to this cruelty and injustice, and to the lack of personal freedom to choose how to dress, in 1935 C.E., coinciding with the anniversary of a previous attack on the holy Shrine of Imam Ridā (P.B.U.H.), a huge number of people took refuge in the holy Shrine chanting slogans to express their disagreement with the corrupt policies of that time. Government troops blockaded the entrances to the Shrine and besieged the Guwharshād Mosque for some days. They warned people to disperse but the protesters refused, as they were ready to sacrifice their life for the sake of their faith. Finally the soldiers confronted the people and brutally killed and injured hundreds of courageous believers.

This phenomenon is a clear evidence against the dictatorial regime of that time and an assertive proof for the devotees who refused to shoulder the humiliation of faithlessness.<sup>1</sup>

\* By: Mahsa Raeisi Sattari

1. Retrieved from:  
<http://www.wikishia.net>  
<http://www.parsine.com>  
<http://www.mashreqnews.ir>



# APPROPRIATE BEHAVIOR WITH FRIENDS AND FAMILY

**Question:** I enjoy being thoughtful to others. If one of my friends or family gets engaged, or has a baby, or an anniversary, I usually take them a gift to let them know that I share in their happiness. I call friends and family even if I haven't heard from them in a while, and overlook small slights in what they say and do. Some people tell me that I'm foolish to act like this, that I'm letting myself be taken advantage of. I read some relationship advices in a magazine that said I should only be as nice to other people and family as they are to me. That just doesn't feel right to me. I'm confused. What guidance can Islam offer on this?

**Answer:** Dear reader, so many people have this issue. For example, if they go see someone and that person never returns the visit, then they don't visit them anymore. This may be a custom, or what makes logical sense, but let's examine this for a moment. It's so easy to be swayed into basing our behavior on social norms, customs, the behaviors of others, or what seems right to us at the time. The fact that you have asked me this question shows that you are looking for a more comprehensive answer, the one that Islam, which lays out the total way of life for us, can offer.







As we mentioned in another article in edition 107 of this newsletter, Islam is the best handbook for life. “Indeed this Qur’an guides us to what is most suitable.” (17:9) Social norms and practices vary from society to society, and from time to time. They lack stability and thus far have not been able to offer a solid, stable guidance for the human being. And, a main difference between Islamic guidance and other forms of guidance is that Islamic guidance addresses the human being as a creature whose behaviors not only impact him in this life, but in the hereafter. So we don’t base our behaviors on what is most expedient in this life, but rather, on what will gain us ease and satisfaction in the next life.

With this in mind, consider the *ḥadīth* which says, “Three things make the reckoning easier in the hereafter: Giving to the one who has deprived you, communicating with the one who broke up with you, forgiving the one who has wronged

you.”<sup>1</sup> So, Islam does not counsel a tit-for-tat social relationship, where we are only as kind to others as they are to us. Rather, Islam counsels kindness and mercy to others, maintaining relations, and forgiveness, no matter whether the other person can show this type of behavior or not. So, follow your heart and stick to what Islam tells us to be true. Kindness, generosity, mercy, and forgiveness are gifts we can always give each other in full. And the payback? Look to the judgment day for that!

\* Do you have a question you would like to be answered? We will not be able to answer every question but will choose the most commonly asked ones for a response.

\* By: Dr. Z. D’Elia

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1. Majlisī, *Biḥār al-Anwār*, (Al-Wafā Foundation), vol.7, p. 96.

# WHAT IS THE EMBODIMENT OF DEEDS?

There are several questions about how human beings will be taken into account and how they will get the effects of their deeds on the Day of Judgment. Here is a theory that states human actions will be embodied on that day in accordance with the features of the hereafter and this embodiment will be the criterion for reward or punishment. Accordingly, morality, each belief, attribute and action has an esoteric, hidden or spiritual side, which will be manifested in the Doomsday. This theory has a vast theological, philosophical, ethical and mystical dimension that encourages us to discuss it in more detail.





## Embodiment of Deeds in the Resurrection

The concept of the embodiment of deeds can be found in Islamic teachings. In the holy Qur'an, there are verses suggesting that on the Doomsday, people will see the esoteric form of their actions, such as, "Indeed, those who consume the property of orphans wrongfully, only ingest fire into their bellies, and soon they will enter the Blaze." (4:10) Such verses refer to the theory of embodiment of deeds and manifestation of the inner state of the lawful and unlawful deeds in the afterlife.<sup>1</sup>

Concerning the verse, "He may recompense them fully for their works." (46:19), 'Allāma Tabataba'i stated that, "This part of the verse proves the idea of embodiment of deeds which states that Allah Almighty will present the same acts of mankind completely."<sup>2</sup> Therefore, man can't escape the burden of his sins, and at the same time he definitely will benefit from the effects of his good deeds as the holy Qur'an reads, "On that day, mankind will issue forth in various groups to be shown their deeds. So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it." (99:6-8)

Mullā Ṣadrā, an outstanding Muslim philosopher, says, "Wrath, arrogance, self-praise, jealousy and so on, are among the sins of the soul which have internal and external effects. On the other hand, Resurrection is one of the places where external effects of actions will manifest, for example, anger will appear as a fire and burn its owner, and generosity, knowledge and good attributes will appear as pleasant bounties of Allah Almighty."<sup>3</sup>

## Embodiment of Deeds in *Barzakh*

Note that the embodiment of actions is not restricted to Doomsday only. Actions become embodied shortly after death, in *Barzakh* (between this life and Judgment Day). It is narrated that whoever dies, will see an apparitional body or ideal form of six things such as prayer, alms-giving, fasting, *Hajj*, good behaviors and the guardianship of the Prophet Muhammad and his *Ahl al-Bayt* (P.B.U.T.).<sup>4</sup> Also the noble Prophet (P.B.U.H. & H.H.) said, "Indeed, you will have companions buried with you in the grave. If they are honorable, they will make you honorable and if they are dishonorable, they will make you so. They will not be resurrected without you and you will not be resurrected without them. You will not be questioned unless with them, so make them honorable, because if they are worthy and good, you will love them and if they are unworthy and corrupt, you will be terrified of them. They are your deeds."<sup>5</sup>

\* By: Mohammad Javad Norouzi

1. Tabataba'i, *Al-Mizān*, (Jāmi'a Mudarrisīn Publication), vol. 4, p. 321.

2. Ibid., vol. 18, pp. 311-312.

3. *Al-Mabda' wal-Ma'ād*, (The Iran Research Institute of Philosophy (IRIP) Publication), p. 412.

4. Majlisī, *Biḥār al-Anwār*, (Dār Ihyā' al-Turāth al-'Arabī Publication), vol. 6, pp. 234-235.

5. Ibid., vol. 68, p. 171.

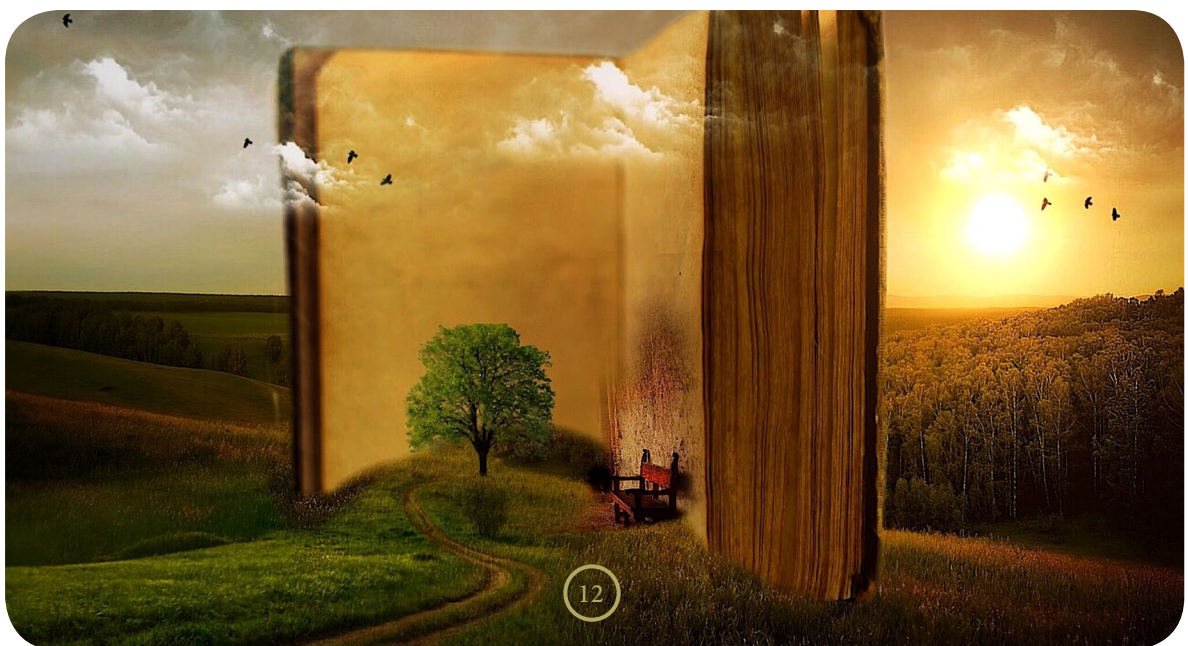
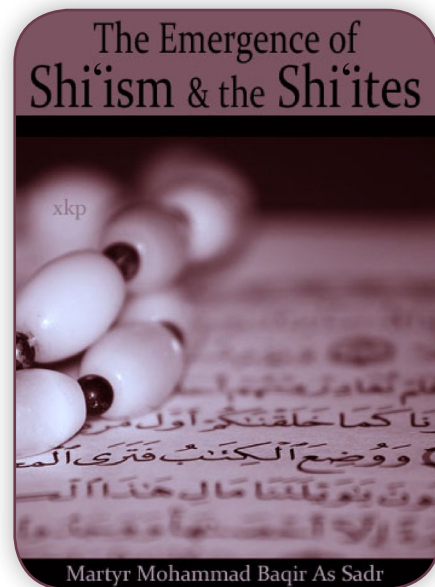
READ ONE BOOK PER WEEK



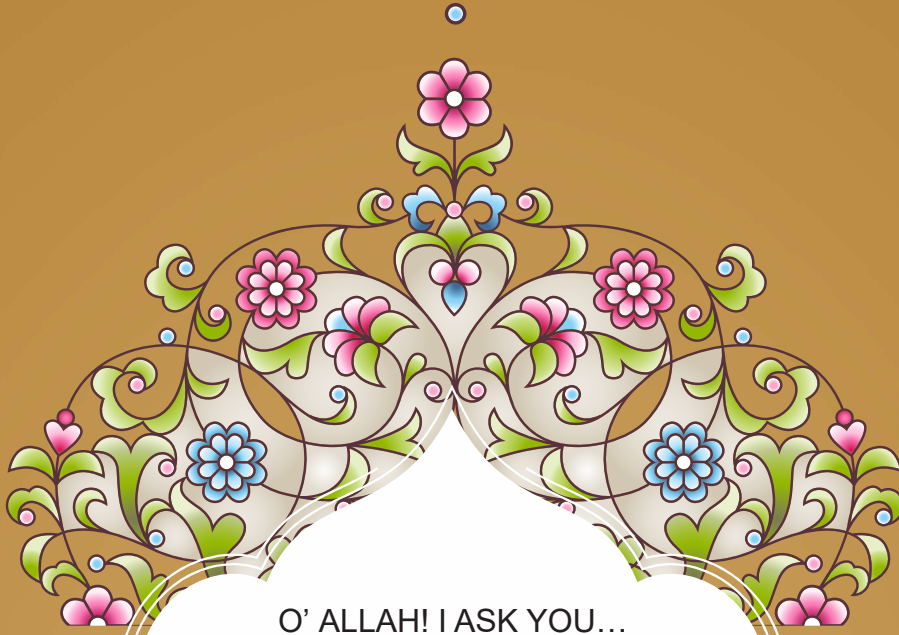
## THE EMERGENCE OF SHI'ISM AND THE SHI'ITES

*The Emergence of Shi'ism and the Shi'ites* written by Āyatullāh Sayyid Mohammad Baqir Sadr treats the most important topic regarding the relation between the ideological and the theological realm in Islam. It concerns theories of the Caliphate and the Imamate in Islam and specially the historical development of Shī'ism, which insists upon a strict observance of Qur'anic and prophetic texts in everyday life.<sup>1</sup>

<sup>1</sup> I. Sadr, Asaad F. Shaker trans., *Emergence of Shi'ism and the Shi'ites*, (Imam Ali Foundation), p. 2.







O' ALLAH! I ASK YOU...

## SEND BLESSINGS UPON IMAM ŞĀDIQ (P.B.U.H.)

اللَّهُمَّ صَلِّ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ،

O' Allah! (Please) Send blessings upon Ja'far, the son of Muḥammad, the veracious,

خَازِنِ الْعِلْمِ، الدَّاعِي إِلَيْكَ بِالْحَقِّ، النُّورِ الْمُبِينِ،

the keeper of the storehouse of knowledge, the one who invites others to You through truth, and the manifest light.

اللَّهُمَّ وَكَمَا جَعَلْتَهُ مَعْدِنَ كَلَامِكَ وَوَحْيِكَ، وَخَازِنَ عِلْمِكَ، وَلِسَانَ تَوْحِيدِكَ، وَوَلِيَّ أَمْرِكَ،  
وَمُسْتَحْفَظَ دِينِكَ، فَصَلِّ عَلَيْهِ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَصْفِيَانِكَ وَحُجَجِكَ، إِنَّكَ حَمِيدٌ  
مَجِيدٌ.

O' Allah! As You have made him the repository of Your words and revelations, the keeper of Your knowledge, the spokesman of the profession of Your Oneness, authorized to undertake Your mission, and the protector of Your religion, so also (please) send blessings upon him with the most excellent blessings that You have ever sent upon any of Your elite people and attesters. Verily, You are full of praise, full of glory.<sup>1</sup>

1. Qumī, Badr Shāhin trans., *Maḥāṣin al-Jinān*, (Anṣārīyān Publication): Invocation of blessings upon Imam Ṣādiq (P.B.U.H.), vol. 2, pp. 825-826.